

God Is Here (In Your Presence): Lara Martin (2002)¹

Visualisation: Polydirectional

Analysis: It begins as prayer to God, then switches to others, then switches back to God, then back to others, with faint idea of praying. Hard misvisualisation.

It speaks of god-types (*of miracles/of the impossible/of wonder/of power*). Polytheism. I would guess that *body, soul, and mind*, treats *soul* as emotion. The Bible itself uses *soul* in a multifunctional way. It might have been good to have co-ordinated the chorus with this threefold list, rather than *broken-hearted* (emotion), *sick* (body), and *weak* (body again?): perhaps *confused/unhappy* instead of *weak*?

I am uneasy about what arguably are name-it-and-claim-it songs. Jas.1:9f. seems to me to balance one bias with another (A with B¹; B with A¹), where ¹ represents the spiritual. Likewise, I suspect, encouraging the humanly lacking to deny or dismiss their human lack can be unbalanced. But antitheses can be good. For instance, we may rejoice in our human insufficiencies, since they highlight God's sufficiency. And with others we sometimes to rejoice, sometimes to weep. I am for biblical encouragement, but not all encouragement is biblical. I think this song uses the pattern, if A, say not-A: the positive confession. Is that a biblical confession. I would rather use the pattern, if A, say B¹. Paul affirmed his human weakness (A), then affirmed his spiritual strength (B¹). To that extent I mark down as mixed themes, in that the second A's, so to speak, have been confused for B's. I do accept the validity of miracles (*qv Miracles*, C S Lewis), and that the physically weak can directly by God be made physically strong. I do not accept that verbal proclamation creates the miracle or is the miracle. Generally I prefer, *let them pray*, to *let them say*. Arguably God is not here for any intention such as *to perform* wonders, but is simply omnipresent and happy, at least in some contexts, to perform wonders. Was Jesus as happy to raise empty every tomb he walked by, as he was to empty Lazarus'? God is economical with miracles, and prayer & paracetamols are both legitimate ways to the desired end: he who sometimes directly intervenes, has given us wisdom to develop medical skills for our wellbeing—society heals society in God's name.

Suggestions: Replace *in your presence*, by *in God's presence*, *God of miracles*, by *God works miracles*, *God of the impossible*, by *[God] does the impossible*, *God of wonder*, by *God shows wonder*, *God of power, is here*, by *God shows power, and he's here, your deity, by his deity*.

Chorus: Replace *let the sick say "I am well"*, by *let the sick his praises swell; let the weak say, "I am strong"*, by *the confused, in worship bow; to perform, by he'd perform*.² To better align with *body, soul, and mind*, switch line 1 (*the broken-hearted*) with line 2 (*the sick*), though the words might need another tweak.

BAG	A	B	C	D	E	F	G ^{1,2}	H ^{1,2}	I	J ^{1,2,3}	K	L	M	Total	Grade
	4	-	-	-	-	8	-	-	-	24	-	-	-	64	C+

In God's presence there is fullness of life / And healing flowing for body, soul, and mind. / God works miracles, does the impossible, he's here / God is here.

God is here, let the broken-hearted rejoice / God is here, let the sick his praises swell / God is here, the confused in worship bow / God is here, his wonders he'd perform.

In God's presence, there is perfect peace / In the stillness, I behold his deity / God shows wonder, God shows power and he's here / God is here.

Oh, his wonders, yes, his wonders / his wonders he'd perform / Oh, his wonders, yes, his wonders, / his wonders he'd perform.

¹ www.weareworship.com/uk/songs/song-library/showsong/1254

² Line 1 urges an attitude naturally antithetical to the state (broken-hearted/rejoice). I have followed this pattern for lines 2 (sick/praise) & 3 (confused/worship), rather than keeping Lara's suggestion to deny (thus overcome?) their state.

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A = Mixed Themes (-4); B = Incompleteness (-4); C = Archaisms (-8);

D = Blessing God (-4); E = Buddy or Boyfriend (-4); F = Polytheism (-8); G = Voxdeism: Soft (-24), Hard (-48);

H = Unitarianism: Soft (-60), Hard (-72); I = Misdirection (-12); J = Misvisualisation: Soft (-12), Mid (-24),

Hard (-36); K = Boasting (-8); L = Decontextualising (-8); M = Hermit Harakiri (-12)